

THE *Republic* states that "the ratio of gold to silver was fixed in 1792. It was changed in 1834 to meet what were found to be different exchange values." These are the facts. In 1792 a law was passed making 371 grains of pure silver, with a per cent. of alloy, a dollar. This was the money unit, just as 1 is the numerical unit in arithmetic. In 1834 the ratio between the gold dollar and the silver dollar was changed, but how? By changing the standard—the 371 grain silver dollar that measured all other kinds of money? Not much! The gold in the gold dollar was made less. If we go back to the standard in vogue before 1873, we go back to the 371 grain dollar as the only unit of measure in finance. Does the *Republic* favor this?

COIN'S FINANCIAL SCHOOL, issued by the Coin Publishing Company of Chicago, Illinois, is one of the clearest and most readable books ever published upon the subject of finance. It is little more than a striking statement of facts. It treats the science of finance as the teacher treats the science of arithmetic. It has utterly paralyzed the advocates of the Gold Standard. They have been howling for a month for some one to answer it. No one has yet made the attempt. We suggest the editor of the *Republic* be appealed to: he has a larger assortment of words and smaller stock of ideas than any man on the continent. This is the kind of man to answer it, for, being a book of facts, they must be obscured by a flood of words. That is the only answer possible.

TO HEAR the "sound currency" advocates tell it, one would believe that the whole civilized world was on a gold basis, but Mr. J. H. Norman, a leading London expert, has compiled information regarding the present monetary and currency system of eighty-one countries of the world, embracing 1,164,571,000 people. His report shows that there are thirty-five countries with a population of 250,000,000 on a gold basis, while forty-six countries, with a population of 916,250,000 use silver. In other words, one-fourth of the population of the globe use gold as the standard of values, while three-fourths get along very nicely with silver—and yet we are told that the United States cannot adopt silver as a money because it will not be accepted by foreign countries.—*Scott County Newsboy.*

THE gold and silver in the world available for coinage is as follows:

Gold,	\$3,727,018,869
Silver,	\$3,820,571,346
Total,	\$7,547,590,215

The whole amount of the primary money in the world, if brought to the United States, would give each of its citizens a little more than \$116 apiece. This would not be a great amount, when we take into consideration that the public debt of France amounts to \$100 per capita. If all the silver of the world were brought to Ironton, it could be stored in the courthouse and the Presbyterian church. This includes silver in India, China, Japan, and the isles of the sea, and this would bring our money of final account up to something like seventy dollars per capita. So that all this talk about the vast amount of silver that would be dumped upon us, in the event of Free Coinage, is rot. All the gold in the world cast into cubes could be piled in the cellar of Whitworth Sons' store. It will be seen that the gold trust have it in their power, as matters now are, to corner the money of final account, which is gold, and rob the people at will.

That Easter Entertainment.

Ed. Register—Please allow me through your columns to correct a harmful and misleading statement in the "Arcadia News" of last week's REGISTER, regarding an Easter Entertainment. The first place, the announcement in your paper some weeks ago was wholly without authority, and without my knowledge. Furthermore, I had stated on the preceding Sunday that our Quarterly Meeting would embrace Easter Sunday. The announcement was duly made, and published in the REGISTER, and it is not reasonable that many could have been disappointed, and there was no evidence of such. All who know anything about the government of Episcopal churches, know that the pastors are given full authority over the churches, in the absence of the Bishops. And in our church the "residing Elder has full authority when present in any charge in his district. So on that day the P. E. was the supreme authority, and everything moved along as he directed, smoothly and effectively. No one ever came to me to consult about having such entertainment. But I did go and try to reconcile offending parties, and in all I have followed the letter of the law, and have done so in a spirit of love and kindness. My Presiding Elder fully endorsed my course. All the most faithful of the church are in greater peace and unity, and greater loyalty prevails throughout. The future is brighter, and now we hope and pray for spiritual unity throughout the entire membership of the church, and churches of all this Valley.

Very Respectfully,
J. M. ENGLAND,
Pastor Fort Hill M. E. Church.

"Isaac" and the Lord's Day.

Ed. Register—Enclosed find a communication from Rev. Dr. Boyd of the Second Baptist Church, St. Louis, Mo. I hope all will read carefully, especially the "Weak-Kneed" Baptists. I honestly believe if a Mormon Elder or layman would come along here and preach one week, and prove by the bible (which they can do), that it is right to have two or more wives, they would catch on and go with the bandwagon. According to the old bible, we have the same right to have more than one wife as to keep Saturday for Sunday. It is strange this denomination is not recognized by any other denomination, and out of our seven hundred denominations in the United States, you don't see this Seventh-Day Church mentioned. They remind me of a story I read when I was a boy. Once there was a fox that went into a barnyard to catch some chickens, and he got caught in a steel trap and it cut his tail off. So, he went back to the forest, or woods, and told the other foxes it was the fashion and that they ought to have their tails cut off. So, this is the way of Young Church and his followers: they want to start a new fashioned way of serving the Lord.

THE LORD'S DAY.

Modern Judaeizers, like their predecessors of apostolic times, seem to find their chief work, not in preaching the glad tidings of salvation to the lost, but in troubling churches, and insisting that we must keep the Jewish Sabbath as the Christian Sunday.

The enemies of the Lord's Day—day of His Resurrection, the greatest day in his whole life—tell us, that God commands us to keep the seventh day holy; that our Lord kept the seventh day, and never annulled it; and, therefore, the seventh day must stand as the Christian Sabbath. But that this is a grave error is clear for the following reasons:

First. The change from the Law to the Gospel was gradual, and was the result of experience and example as well as of divine teaching. Had all things continued under the new dispensation as they were under the old, the Sabbath would of course have remained the same. But Christ's coming drew a line between the old and the new. He was always adding to the teachings of Moses' Christianity, while in one sense it grew out of Judaism, yet in another and far broader sense, was a new addition to the Jewish faith.

John the Baptist kept the Jewish Sabbath, because he belonged to the old dispensation. He was the last of the prophets who came in the spirit and power of Elijah. But when John's disciples followed Jesus, they had to leave John. The Seventh Day Baptists keep company with John; their proper place is among the Jews; they ought to go "horse, foot, and dragon" into the Jewish Church. For those who would keep company with Christ, must come into the Christian Church and keep Christ's Day, the Lord Day.

Secondly, the New Testament facts show the gross error of the Seventh Day Baptists. Christ and His apostles strictly observed the law of Moses and the rites of the Jewish Church up to the night when He instituted the Lord's Supper. Then He commanded them to observe this supper forever. He did not command them any more to eat the Passover. Here was the beginning of the new order of things. If for years the Jewish Christians did worship in the Temple, or keep the Passover, they did these things in addition to the simple customs of their Christian Faith, and as in no wise binding upon them, or upon Gentile converts to Christianity. In reality, the first council ever convened in the Apostolic Church, and held at Jerusalem, declared that Jewish customs were no longer binding on Christians.

Facts are stubborn things. And the New Testament facts and customs, the example of our Lord Himself after His Resurrection, and the uniform practice of the Apostles and of the early church, show that the first day of the week, the anniversary of Christ's Resurrection, was the day of meeting and of worship. As our Lord rose from the dead on the first day of the week, His disciples naturally worshipped Him on that day; and the practice of Christian worship on that day has continued unbroken to the present time.

The Resurrection is the foundation of the Christian Faith. In its spiritual significance, it is infinitely of greater importance than the creation of this world or of all worlds. God can create worlds with a word. He can never again raise Christ from the dead;—Christ being raised from the dead dieth no more. And His undying life is the life of all who believe in Him. The fact of the Resurrection creates a new day of worship. To keep the seventh day is to commemorate a dead past; to keep the first day is to celebrate an undying future.

Christ appeared to his disciples on the day He rose,—the first day of the week. Just a week later He came again. Thus our Lord honored by His special presence and blessing the first day of the week, as the day of religion and public worship, and so it will remain to the end of time.

The Holy Spirit—the Spiritual presence of Christ to men—came on the first day of the week,—Pentecost. Paul recognized the first day as the day of public worship (Acts 20:7) by administering the Lord's Supper on that day; and in (1 Cor. 16:2) commanding collections for the poor to be made upon that day. In the Book of the Revelation, the inspired seer exclaims (Rev. 1:10), "I was in the Spirit on the Lord's day."

Moreover, there are only two places in the New Testament where the Jewish Sabbath is spoken of in relation to the Christian Church; in both of these Paul speaks of it only to discourage its observance. See Rom. 14:5 and Col. 2:16.

When, therefore, the enemies of the Christian Sunday say by what authority we observe the Lord's day, we answer, by the authority of our Lord's Resurrection and example; by the authority of the Holy Spirit and the day of Pentecost; by the authority of apostolic discouragement of the observance of the seventh day; and by the name that was divinely given to the Christian Sunday—"the Lord's day."

If a man does not see in the Resurrection of Jesus Christ the greatest event in the world's history, it matters little what day he rests from his weekly toil; but he who knows the power of Christ's Resurrection in his own heart and life will instinctively feel, that the day which commemorates the Resurrection is the day of days to him, the most fitting and most inspiring day of holy worship. W. W. BOYD,
Pastor Second Baptist Church,
St. Louis, Mo. April 16, 1895.

Bilious Colic.

Persons who are subject to attacks of bilious colic will be pleased to know that prompt relief may be had by taking Chamberlain's Colic, Cholera and Diarrhoea Remedy. It acts quickly and can always be depended upon. In many cases the attack may be prevented by taking this remedy as soon as the first indication of the disease appears. 25 and 50 cent bottles for sale by all dealers.

From Cape Girardeau.

Ed. Register—Oh, ain't me an' the Conference School an' the Normal Schools a ketchin' it!

We wish to tender the Editor our hearty thanks for his kindness and consideration in explaining the three terms referred to in our last writing. So much so good. He has given us an excellent introduction to the much desired glossary, and "Timothy" and I feel sure that it will come out in full in a few weeks. The Editor seems to think a glossary is not needed, but we still must give them a meaning not given in the dictionary.

I now understand "claptrap" and "flapdoodle" to be in some way related to "lie." "Claptrap" is what makes men "dampfools," and "flapdoodle" is the argument of a "dampfool." Now I have it.

As to my spelling of the word *hifalutin*, or *highfalutin*, as given by Webster, I wish to state that I saw it written "high-falootin" before I ever saw Cape Girardeau. Did I not enclose it in quotation marks? Does that not indicate that it was borrowed? I am not in the habit of enclosing in quotation marks words that are defined in Webster's dictionary unless I intend to give them a meaning not given by the author.

Yes, maybe I'll smile at the "flapdoodle" I gave "Old Foggy" when I get older and maybe I won't. As to my sneering at the experience of an old man, that I did not intend to do. I don't know who wrote that article signed "Old Foggy." So how do I know whether he is an old man or a young man in disguise? I wonder if any reader of the REGISTER thinks I am "dampfool" enough to repeat the philosophies of Socrates, Aristotle, and Plato as they came down to us through 22 centuries, cropping out along the way in the work of Comenius, Rousseau, Locke, Arnold, Payne and a thousand others who knew more about the principles of education than "Foggy" or "Normalizer" will ever know, and offer them as discoveries of yesterday. On the other hand, if any reader of the REGISTER is "dampfool" enough to expect me to preface all my pedagogical arguments with the name of the author of the sentiment, he will be disappointed. Our knowledge is the result of the ages, and any man has a right to appropriate for his own use all the arguments of all the philosophers from Pythagoras to Wm. G. Harris if he so desires, without putting them in quotation marks.

And again, on the subject of young teachers versus old teachers, I have been making a few observations. According to Page the teacher to be desired is the teacher who succeeds in making up the minds of pupils. The teacher who best succeeds in doing this is the one who engages the interest of the pupils. Where do you find this ambitious, enterprising this progressive teacher oftenest? He is very seldom found in the gray-haired ranks; he is not numerous in the ranks of silvered temples; he is oftener found in his twenties and thirties than he is in his forties. Nay, I speak truth when I say that the best results in practical work in the schoolroom come from teachers of but limited experience, who have left behind them but little over two decades of their lives, and who have just laid aside the insignia of students for those of teachers. The young man's knowledge is fresh in his mind. His record is yet to be made. He has not the domestic cares of middle age to contend with. He is full of vigor and energy and is anxious to make a good reputation. His school and not his family, his property, his politics, is uppermost in his mind. This is none of your "flapdoodle," Mr. Editor. If you want to verify it, just take a trip over our county and see what teachers are teaching their pupils to think and giving value received for the salaries they get. You won't find the best examples among those who have babies to nurse, and hogs to feed and doctor bills to pay, and farms to oversee; nor will you find them among those elderly maidens like the one I described to "Foggy" whose antiquated methods have become fixed by twenty years' experience. If this does not satisfy you, go to any institution having heads of departments and assistants, and you will see the young assistants questioning, criticizing, instructing while the twinkle of enthusiasm beams forth from the eyes of the pupils; while at the head of the department, you will see the old professor leaning back in his chair looking as wise as an owl and keeping his wisdom all to himself and expecting his pupils to be interested in the subject and know all about it. We cannot expect to find affairs otherwise. We cannot blame a man for getting tired of teaching the same subject over and over again. Then the methods used by our sedate old professors are all right for advanced students who are capable of doing their own thinking without assistance; but for the young undeveloped mind, it takes a teacher with plenty of "get-up-and-go" about him to succeed.

In conclusion, I will say that while I do not wish to sneer at the methods of our seniors and superiors, yet I am not willing to be sneered at by them without crooking my finger at them in reply. I believe with Rousseau that the young are best limited to trip the young.

Watch the Markets, or You Will Get Caught.

UNION MARKET can save you from 10 to 30 per cent. on all Leather Goods from the regular market price. Now is the time for you to stock up in all kinds of Leather Goods. The above is the wholesale advance. I have the largest stock between Little Rock, Ark., and St. Louis. Trunks, Valises, Satchels, Traveling Bags, Pocket Books, etc. Also, Queensware and Glassware. Manufacturer and dealer in all kinds Saddlery and Harness and Strap Work.

Fancy and Staple Groceries just received at Union Market. Country produce bought and sold at ruling market prices.

I thank all for past favors, and solicit a continuance of your esteemed patronage. I stocked heavily previous to the rise. Call and see me. I am prepared to accommodate all at the old One-Price Store.

W. P. McCARVER,
Saddlery and Harness up-stairs.

To make the hair grow a natural color, prevent baldness, and keep the scalp healthy, Hall's Hair Renewer was invented, and has proved itself successful.

DR. SAWYER'S FAMILY CURE—It not only relieves; it cures. It is suitable to all ages and every member of the family. Try a free sample. Sold at Crip's drug store.

Dr. Price's Cream Baking Powder Contains no Ammonia or Alum.

When Baby was sick, we gave her Castoria. When she was a Child, she cried for Castoria. When she became a Girl, she clung to Castoria. When she had Children, she gave them Castoria.

Job-Work of all kinds at this office

Children Cry for
Pitcher's Castoria.

ARCADIA HOUSE
ARCADIA, MO.

Now Open to Summer Visitors.
TERMS REASONABLE.

Apply to Mrs. O'BRIEN, Proprietress.

Probate Docket.

Iron County, Missouri, May Term, A. D. 1895. Commencing, Monday, May 13th, 1895:

Bradley, Hugh M., deceased, Margaret B. Bradley, Executrix.

S. T. & W. T. Gay, Copartnership, W. T. Gay, Administrator.

Gay, S. T., deceased, W. W. Gay, Administrator.

Hall, Sophie, Minor, Thos. P. Hall, Guardian & Curator.

Hopkins, Carrie E., Minor, J. T. Ake, Guardian & Curator.

May, Edward, deceased, Emeline, F. May, Administratrix.

Strother, James E., Minor, J. T. Ake, Curator.

Strother, Groce May, Minor, J. T. Ake, Curator.

Strother, Myrtle Ann, Minor, J. T. Ake, Curator. JOS. A. ZWART, ap25n43 Judge of Probate.

Trustee's Sale.

Whereas, Isaac Lane and Diana Lane, his wife, by their certain deed of trust, dated the 28th day of July, 1882, duly recorded in the office of Recorder of Deeds for the County of Iron, State of Missouri, in Book "27," at pages 298 and 299, did convey to Edwin May, trustee, the following described real estate, situated in the County of Iron, State of Missouri, to wit:

All of the southwest quarter of the northwest quarter of the northwest quarter of section 25, township 33, north of range 3 east—containing 60 acres more or less.

Which conveyance was made in trust to secure the payment of one certain promissory note therein described; and whereas, default has been made in the payment of said note and interest, now past due and unpaid; and, whereas, it is provided in said deed that in case of default of the trustee therein named, the above described real estate, such trustee, or his absence or death, the acting sheriff of Iron county shall act as such trustee; and whereas said Edwin May, trustee, is long since deceased;

Now, therefore, at the request of the legal holder of said note, and in pursuance of the terms of said deed of trust, I, the undersigned sheriff and trustee, will, on

Saturday, May 11th, 1895, between the hours of nine o'clock A. M. and five o'clock P. M. of said date, at the eastern post office of the County House in the City of Ironton, in the County of Iron, State of Missouri, sell the above described real estate and property, at public vendue, to the highest bidder, for cash, for the purpose of satisfying said note and the cost of executing this trust.

ap4 40 WILLIAM T. O'NEAL, Sheriff and Trustee.

NOTICE OF LETTERS.

Notice is hereby given, that Letters of Administration upon the estate of John M. Regan, late of Iron county, have been granted to the undersigned, Edwin Doyle, by the Judge of Probate Court of the county of Iron, bearing date the 23d day of April, 1895.

All persons having claims against said estate are required to exhibit them to me for allowance within one year after date of said letters; or they may be precluded from any benefit of such estate; and if such claims be not exhibited within two years from the time of the publication of this notice, they will be forever barred.

EDWARD DOYLE, Administrator.

FINAL SETTLEMENT.

Notice is hereby given to all creditors and others interested in the estate of J. J. Tierney deceased, that the undersigned administrator of said estate, intends to make final settlement thereof at next term of the Probate court of Iron county, to be held at the court house in Ironton, Iron county, Mo., on the 24th Monday in May next—the same being the 13th day of May, A. D. 1895.

ap11n41 PAT TIERNEY, Administrator.

Land Office Notice.

LAND OFFICE AT IRONTON, MO., April 23d, 1895.

Notice is hereby given that the following named settler has filed notice of his intention to make final proof in support of his claim, and that said proof will be made before Register and Receiver of the U. S. Land Office at Ironton, Mo., on Tuesday, June 4th, 1895.

viz: Samuel Lee Homestead Entry No. 11235, for the lot 2 of the southwest quarter of section 19, township 31, north of range 3 east.

He names the following witnesses to prove his continuous residence upon and cultivation of said land, viz: James M. Stisher, John Lewis, Josiah Reed, W. D. Tancher, all of Annapolis, Mo.

JAMES B. CLARK, Register.

Spring Opening!

We invite our many patrons to call and inspect our **Spring Arrivals**. Our several Departments are crowded with the Very Newest and Latest Styles, and the most interesting feature of our Opening is the **EXTREMELY LOW PRICES** we are making.

Millinery & Dress Goods DEPARTMENT.

Having secured the services of an Expert Milliner, we will be able to give our many patrons UP-TO-DATE MILLINERY GOODS at Popular Prices.

IN DRESS GOODS

We are showing a nice line of Serges, Henriettas, Black Crepons, Albatross, etc.

NEW ARRIVALS

of Embroidery and Laces, Silk Mitts, Kid Gloves, Ribbons, Baby Caps, etc.

Ladies' Shirt Waists at 75c, \$1.00, and \$1.25. See them.



We handle "Monarch" Brand of Ladies' and Children's Hosiery.

Furnishing Goods Department: UP TO DATE!

Our line of Men's Neglige Shirts are unmatched, from 20c to \$1.25.

UNDERWEAR—See our Silk-Edged Balbriggan underwear at 50c each. Also our Ribbed Underwear at 45c, good enough for anyone.

The very newest line of Men's Hosiery, Suspenders, Handkerchiefs, Neckties, Etc.

MEN'S HATS—Have a special bargain in the new style Crush Hat in several styles, at 75c; worth \$1.25.

Shoe Department.

Be sure and see our new line of Footwear for Ladies and Gentlemen.

House Furnishing Goods.

If you contemplate purchasing anything in the line of Furniture, Stoves, Carpets, Straw-Mattings, Baby Buggies, Etc., come and take a look, see our new goods, and get our prices. It will surely pay you. Carpets from 12½c up. Extra good Matting at 15 and 20c a yard. We handle the Bridge & Beach Cook Stoves, the most reasonable and best Stove made.

T. S. Lopez & Sons.